Volume LXXVIII CHICAGO, January 18, 1917 Number 20

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

JOHN HAYNES HOLMES COMING WEST

Friends and admirers of Mr. Holmes will be delighted to know that he is snatching some weeks of time from his work in New York in the month of February for a campaign in the Middle West. He has been assigned for three days' work in Chicago. Rev. E. C. Smith, Secretary of the Western Unitarian Conference, has the arranging of his dates. Mr. Smith has organized a local committee to co-operate with him in Chicago. We do not wish to anticipate the work of the committee and are not speaking with authority, but inasmuch as Mr. Smith will be out of town until after this issue of UNITY has gone to press we venture to hint at the good news and to say that the committee has concluded that it is best to concentrate Mr. Holmes' magnificent personality in one place and that that place will be the Abraham Lincoln Centre. He will speak on three successive nights; Wednesday, Thursday and Friday, February 7, 8 and 9, on the following topics:

1. "THE RELIGION OF TO-MORROW"—FUNDAMENTALS.
2. "THE INTERNATIONAL MIND."
3. "FROM MONARCHY TO DEMOCRACY IN INDUSTRY," or "THE FACTORS OF SOCIAL PROGRESS."

In order to make the most of the visit of this apostle of progress and applied religion to Chicago, it is suggested that a series of three afternoon conferences be held at the Centre, a free conference for spontaneous discussion of vital problems to church and state. Ministers and other interested parties are invited to come from centers outside of Chicago and spend three days together. Informal forenoons can be spent in Mr. Jones' study, afternoon conferences at 2 or 2:30 p. m. in Emerson Hall, and the evening lectures at 8 p. m. The Drexel Arms and the Trenier Hotel, comfortable family hotels, are situated within one block of Lincoln Centre and accommodations can be secured at from $1.25 to $3.00 per day, meals not included. Parties wishing rooms reserved will communicate with UNITY office. Further particulars can be obtained, as fast as developed, of the Rev. E. C. Smith, 105 S. Dearborn Street, or at the UNITY office.

CONTENTS

EDITORIAL—
Notes 371
Military Training in the Chicago High Schools.. 372
A Modern Voice from the Elder World..... 373
The Story of a Crazy Quilt..... 374

THE PULPIT—
Genesis—"Beginnings." IV. The Heritage of Children.—JENKIN LLOYD JONES..... 376

CONTRIBUTED—
Hamilton Wright Mabie.—SMITH BAKER, M. D.. 375
Among the New Books.—FREDERICK STARR..... 381

SELECTED—
Benjamin Franklin Trueblood (Continued).—*Charles E. Beals*..... 380

POETRY—
A Little Song of Life—*Lizette Woodworth Reese* 371
Invested Lines.—LESLIE W. SPRAGUE..... 375
The Central I.—*John Masefield*..... 381

THE FIELD—
Frederick Starr Gone Again..... 382
Observe Child Labor Day.—HARRY F. WARD..... 382
A New Work for the College Boy.—*The Literary Digest* 383

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

TELEPHONES
Douglas 6404-6405-6406-6407

Clark-Lyon Co.

FINE GROCERIES
and
MEATS

FRUITS
and
VEGETABLES

3917-19 Cottage Grove Ave.

House Furnishings
Hardware
Janitor Supplies

BUY AT HOME
Save Money

Reich Bros.
3972 Cottage Grove Avenue

Carry a Complete line at lowest prices

Telephone Drexel 440

Pay Gas Bills Here
Free of Charge

THE Keeley Treatment

For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.

The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

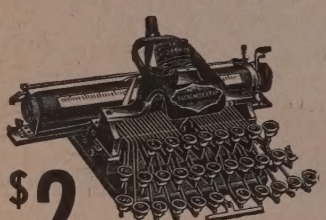
KENWOOD FLORAL CO.
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

DREXEL MARKET HOUSE
WELBERRY & RAMM, Proprietors
Fancy and Staple Groceries, Meats and Vegetables
3958 Cottage Grove Avenue
Phones: Drexel 115
Automatic 73-096

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

TYPEWRITER SAMPLES



$2.00 No. 5 Model

Balance $10.00 on delivery. Just a few of these $40.00 machines on hand, while they last at $12.00. These machines are thoroughly guaranteed in every respect. Pin a $2.00 bill to your letter and send in TODAY.

Blickensderfer Mfg. Co.
107 N. Dearborn St. . Chicago

Phone Oakland 489 JANITORS' SUPPLIES
Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXVIII THURSDAY, JANUARY 18, 1917. NUMBER 20

A LITTLE STORY OF LIFE.

Glad that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew.

After the sun the rain
After the rain the sun;
This is the way of life,
Till the work be done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—*Lizette Woodworth Reese.*

An active and efficient teacher in Normal School work, in acknowledging the receipt of "Love for Battle-Torn Peoples," says: "I hope to increase my ability to help in the Internationalization of the world, which is the demand of prophetic statesmanship and the hope of civilization."

"Unheard and unseen" artillery is the last "triumph" in invention as reported by the *Literary Digest* of January 13. The battle smoke has largely been eliminated for a long while, and now battle noises seem to be in a fair way of being abolished. Military engineering now asks how an army can become efficient when the very weapons they use are both conspicuous and noisy.

Sometimes a laugh goes farther than an argument, and a bladder inflated by wind can be pricked by the spear of sarcasm. Our friend William Kent suggested in a resolution before the House of Representatives that the President, Representatives, Senators, Cabinet Officers, down to stenographers and clerks, be assessed a month's pay to reimburse the Wall Street speculators for their losses occasioned by the leak of the President's peace note. He calls attention to the friction between the correlative branches of government located respectively in Wall Street, New York, and Washington, D. C., the Washington department thinking peace advisable, the Wall Street administration favoring war.

Give 1916 its due! We are glad that the papers are diligent in trying to collate things for the credit side of this ledger, hoping to ameliorate the horrible accumulations on the debit side of the annual account. The *New York Herald* thinks that it is a memorable year for the donations to churches and the progress made toward greater unity. And then there comes the real advance—the temperance movement: Twenty-three states in the dry column; Alaska waiting only for congressional permission to go dry, with Florida, Wyoming, Kentucky, Nevada in the near future, and Missouri, Indiana and Iowa facing constitutional amendments in this direction. The Methodist Church North and South practically merged. The Pope has given at least a gracious salute to the Protestant churches of America.

And now Ernest Haeckel eliminates from his great "History of Creation" his denunciation of war. Another scientist has been preverted by patriotism, as how many poets have been blinded by zeal for the flag. No more pathetic indication of the limitations of the human mind can be educed than the way poets, preachers, scientists, philanthropists, statesmen, even newspaper correspondents, are victims of their environment. Colleagues in the laboratory, companions on Parnassus, fall apart and disagree on purely geographical lines. They are victims of their birthplaces; slaves of their languages, and cripples at their birth. We might be reconciled to this triumph of patriotism if it were not for the fact that gifted minds and loving hearts, equal in their sincerity, alike lofty in their aims, present themselves as disciples of truth, advocates of justice, devotees of sincerity.

An attractive invitation is before us signed by eight well-known prominent Democrats of Illinois to join a special excursion train which is to carry the "dry Democrats" and those who sympathize with them to Springfield to make a great demonstration in the interests of a "dry democracy." A series of preparatory and organizing luncheons is arranged for at the Marshall Field Restaurant, beginning January 15th. The train is scheduled for the 23rd of January. The meeting is to be held in the Springfield armory at three p. m.,—return train to leave at midnight. Mr. Bryan is to be aboard of the "Chicago Special" and four other special trains will be run from other sections of the state. There will be bands and parades. Think of

that! The present writer is suspicious of labels, even with the prefix "dry," but he would like to see that demonstration, and would rejoice in the day when Democrats go dry! Surely the world is moving!

The Journal of Negro History is edited by Carter G. Woodson, Ph.D. The January number of this quarterly is handsome in form, clearly printed on good paper, with a dignified gray cover, and the contents merit the setting. The leading article is "The African Slave Trade," by Jerome Dowd; another article shows the "Negro in the Field of Invention." Anthony Benezet, the French teacher and leader in the anti-slavery movement, finds a biographer in the editor, Mr. Woodson. There is an article on "The People of Color in Louisiana," "Notes on Connecticut as a Slave State," and other material that demands the attention of the student of current problems and of the complex life of the United States. This quarterly is published at $1.00 per year, thirty cents per single copy, by mail, from 1216 You Street, N. W., Washington, D. C. It will be a shame as well as a pity if this magazine, which certainly fills an unoccupied position, should be allowed to die from too much excellence. Promoters of high causes have here a chance to do big work with little money.

"The International Mind" is the title of an address by John Haynes Holmes, published in a series of tracts issued by the Free Religious Association of America, 121 Boylston Street, Boston, under the title of "Messages for the Time." Mr. Holmes' title is itself a challenge and an invitation, one by which the souls of men and women may profitably measure themselves in these days. How far, O Reader, have you gone on the international road of thought? Unless your national pride and hope takes its place comfortably inside your international sympathies and aspirations, you may well suspect your nationalism. We append the closing paragraph of this pamphlet, hoping that some of our readers will send a dollar and receive the series which is to be issued monthly from October to June.

Happy was Stevenson in not living to see the nations "fall out among themselves." But now that this bitter time has come, the nationalistic mind, as Stevenson foresaw, is everywhere discovered to be the mind that is "driven mad" from very agony. Only the international mind indures. This secures our sanity, purifies our love, quickens our spirit's life. Above all it brings us near to the mind of God, and gives us in the end the peace that passeth understanding.

In the same number of the *Literary Digest* that announces the elimination of anti-war paragraphs from his masterpiece by the German Haeckel, Dr. Brandes, the great Danish critic, is announced as still standing true to his faith, asking if duelling could die a natural death, why may we not predict the death of war. He claims that war as a result of "religious fanaticism" has given way to "national madness." He draws a distinction between "military heroes, political dilettanti" and "rational human beings," and he thinks that the latter class will soon be in the majority in the world. Besides, this great interpreter of Shakespeare and of Ibsen admits that war produces something besides horrors and atrocities, but "not on that account does he justify our worship of it." A fire makes courageous firemen, but not on that account do we recommend conflagrations. No one sings hymns of praise to cholera or to typhus, though they make "conscientious doctors and brave nurses." Poverty breeds charity, but not on that account do we justify starvation. Here is a question. If Brandes lived in Germany, or in England, could he have retained his balanced mind and rationality? So there is Haeckel, and there is Alfred Noyes. But then there is also Liebknecht and Romain Rolland, Bertrand Russell and Wells, Shaw and Galsworthy!

Military Training in the Chicago High Schools

The Board of Education has decided that it is to be. The Government has promised to send guns and bayonets, cartridge boxes, etc. The committee is negotiating for uniforms at wholesale rates. They hope the cadet gray suits can be brought down to something like nineteen dollars a suit, and they further hope that the students will learn to wear them continuously.

This is quite within the province of the Board. They have a right to take such a step. Perhaps they could hardly have been expected to do otherwise in the face of the "patriotic" demands for "preparedness," the insistence of all Chicago newspapers for this movement and the almost equally unanimous exclusion in the same newspapers of any fair discussion of the other side. The situation, however much regretted by those who deem it a reactionary step, a violent distortion of democratic ideas and ideals as achieved in Chicago high schools, must be accepted graciously.

But as yet there is no attempt to make military enrollment compulsory. There is still an element of choice left the students and their parents, and it behooves those who deplore this step to apply themselves to these next things to do.

1. Appeal to the right-headed and high-minded boys to stand by their convictions, to stick to their books and not allow their minds to be distracted along

the lower and coarser lines of gun drills and parades.

2. To help the wavering and halting fathers and mothers to come to a clear opinion on this matter, give them a chance to hear both sides and to talk it out in their homes, in the clubs, in the churches, and in special meetings held for the purpose.

3. To see to it that the school administration and teachers shall protect the right of private judgment on the part of the non-militant students, and save them from the imputations and humiliations which an arrogant majority is capable of exerting over a conscientious minority among school boys as well as among grown up men and women.

4. That the School Board appoint a competent commission, within their own body or outside, to report on a course of physical culture, gymnastic exercises, etc., that will be the best substitute for the alleged advantage of military training to be offered as an alternative to the military training, and that those who choose this alternative be allowed the same scholastic credit as they give to the "boys who drill."

5. That the Board provide for a careful and thorough study, at least in the senior classes, of the whole problem of militarism, studied historically, economically and ethically.

6. That when necessary, suitable textbooks, outlines of study and courses of lectures, be provided for such a course of study.

Here is a definite line of procedure. Now that the Board of Education has ventured to go so far, they must go farther and secure a thorough academic consideration of the same.

Here is work for the peace societies, church committees, Sunday Schools and women's clubs to engage in.

UNITY will be glad to receive further suggestions in this matter, and to advance any scheme looking in this direction.

A Modern Voice from the Elder World

Asia, by common consent, is the mother of religions. But Jew, Mohammedan, Christian, Buddhist and Parsee consent to this assertion on historic grounds alone. The prolific mother is no longer considered spiritually productive. We are slow to grant her potency in the present tense.

The Vedic Magazine is a rather grim-looking monthly publication of some two hundred pages. It is a learned review of Hindu or Brahminic matter. This learned monthly shows not only what is being thought to-day in the higher realms of modern Brahminism, but also it shows what cultural ability and intellectual power is represented in this section of the religious world quite beyond the outermost circle of Christianity.

In an editorial on "Religious Unity" it says:

The goal will not be reached by well meaning but misguided efforts to convert all the inhabitants of the globe to one particular denomination. Such an effort must unavoidably fail. The different forms of worship are too deeply rooted; every attempt at compulsory modification constitutes a sort of spiritual assault upon other men's liberties. What right have we arbitrarily to claim that other people shall accept our views? Let us first attempt to understand theirs!

What we need is a tolerant and loyal exchange of our loftiest conceptions: we have to *give* and to *take*. We must widen our mental horizon so as spiritually to embrace the Antipodes. Now can we expect other nations to appreciate the fragments of truth that we possess if we decline to examine and duly to admire the valuable fragments which they also treasure? Hand in hand we must learn to plunge and to soar.

A great surprise will then be in store for us: we shall discover that the differences of opinion which have caused such bitter strife in past ages are all more or less superficial and that every religion worthy of the name is IDENTICAL when we penetrate to its heart. In every one of them there is a living kernel more or less deeply buried beneath dead aggregations of misconception and error. It is essential to perceive this vital element and to liberate the Divine Light hidden beneath the bushel so that the nations of earth may at last cease to quarrel about the shape of the bushel and joining hands may kneel and adore the Light.

The article continues to argue that this religious unity is not a dazzling dream but a fast approaching glorious reality. The European war, it truly says, has brought about a blending of heterogeneous elements; the spirit of true brotherhood is engendered by dangers shared in the trenches. It hopes that this Armageddon will "sweep away many dogmatic distortions of Christianity and help humanity to realize that no man is a Christian unless he attempts to lead the Christian life," and the "heathen" are to be preached to by "the most efficacious of all methods, namely, personal example of virtue," and the "heathen are at our very doors always."

As a definition of religion, the editor prefers that which is derived from the Latin verb "to bind together." Universal religion, he says, has a four-fold at-one-ment to preach, namely:

1. Between God and man.
2. Between all members of the great human family.
3. Between man and the sub-human creation.
4. Between the visible and the invisible.

It argues that the Fatherhood of God and the Brotherhood of Man are the only two dogmas which are absolutely essential.

We cannot quote further from the searching article, twenty-three pages in length, which closes with a "Millennial Litany" which it sends down into the depths of Hell as an echo of the song of the Heavenly Hosts in reply to the Hymn of Hate. This is a "Hymn of Pity for the driver of the Infernal War-Machine—Lucifer."

O Lucifer, Son of the Morning Star, we children of Earth pity thee!

We hate thee not, for thou art very unhappy.

We fear thee not, for we rest in God.

We sever all connection with thee, yet we desert thee not.

We will accept nothing from thee, but we will give thee all we may.

Thou hast no gift to bestow that we desire for we have a share in Him who is All.

Thou art very poor for thou art lacking peace.

We are rich for our transgressions are wiped out. We are forgiven and we forgive.

Thou hast done us great harm; we desire to do thee great good.

We transmit unto thee the pardon of God and Man. Endeavour to obtain thy own!

May our prayers descend on thy head like a shower of white roses! May their weight compel thee to kneel!

The compassion of the worm must crush the pride of the Arch-Angel: Lucifer, we children of Earth pity thee!

Thou hast no enemy—except thyself.

Mighty destroyer thou art consuming earth with fire and blood. Behold from the ruins will arise a new earth, where *Justice* and *Mercy* will reign for evermore.

Lucifer, Thou art vanquished! Good is stronger than evil. Love is stronger than hate. Night is ending and eternal dawn near.

Death shall be swallowed up in victory.

Hail unto Him who is All in All!

Glory to God in Heaven! On Earth—*peace*..... and in Hell—Hope!

The Story of a Crazy Quilt

Bishop Warne of the Methodist Church, in a pretty little booklet, tells the story of Lizzie Johnson's quilt in language as attractive as the pages.

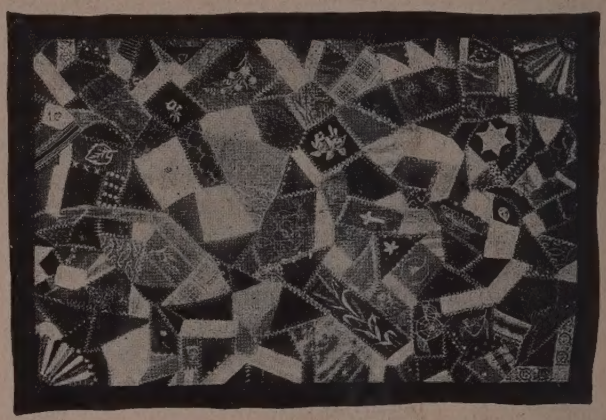
Lizzie Johnson lived in a Southern Illinois town and for twenty-eight years, after she was fourteen years old, had lived upon her bed. Lizzie had heard of the

Miss Lizzie L. Johnson, the Quilt-Maker.

condition of other little girls on the other side of the globe and she wanted to do something for them, and so she set herself to working on a crazy quilt, which grew to be a thing of beauty, and which the Methodist bishop, with characteristic energy and inventiveness, succeeded in selling for six hundred dollars, and probably its earning power is not yet exhausted.

In addition to making the quilt, out of bits of ribbons and the odds and ends of silk patches, in her narrow little bed-house, she was able to make over 250,000 book marks and to write from five to fifty letters a day, realizing on the same over $20,000. The consecration here as well as the aim, justifies the phrase "for the Lord's treasury."

But the making of a crazy quilt under the conditions is comparatively an easy job compared to that other greater triumph of keeping up the spirit and developing a radiant face such as is discovered in the accompanying print. Out of the fact of the quilt has come



The Quilt.

the benignant scheme of the good bishop to build a "Lizzie Johnson Memorial" in Calcutta. He aims to do it out of a fund secured from a one-dollar membership. The memorial is to aid in the work of the Brahma Samaj, the progressive form of modern Hinduism of which Rabindranath Tagore is a type. This home will be a shelter for the younger men who become dissatisfied with Hinduism, who are interested in Jesus and the Christian Bible, but who do not see their way clear to espouse orthodox Christianity. Of course the good Bishop hopes that this will be a half-way house for inquirers on the way to the Christian Church, as he understands it. Be that as it may, the little bed-ridden girl in Southern Illinois and her beautiful crazy quilt have helped the good Methodist Bishop to see the higher needs of the natives of India, the need which too many Christian missionary schemes reach tardily. This quilt and its maker has inspired the Bishop to write his noble, inspiring, just words which truly breathe the "pure Christianity" that is a matter of attainment and not of doctrine, a life and not a creed, a loving helpfulness and not a form.

We sincerely hope that the notice of Bishop Warne's high purpose, appended below, will touch the sympathetic nerve in the heart of some of our UNITY readers and that some of their dollars will meet in Hinduland with the more orthodox dollars that the Bishop has in mind, that jointly they may help bring Hindu and European together on the uplands of the spiritual life where love and duty form the common speech of the noble of both continents.

Bishop Warne's Plea.

The Calcutta need grows out of the two following situations: First, over a half a century ago, when Christian educational work was started among the high caste cultured people of Calcutta, of whom Rabindra Nath Tagore is a type, the only place open for a young man who became dissatisfied with Hinduism and wished to forsake it was the Christian Church. Later the Brahma Samaj, a society organized for social and religious reforms, but whose leaders have uttered some of the most beautiful sentiments concerning Jesus to be found in all literature, was opened to these young men. But this Samaj received Jesus as a man only and not as a Saviour. Therefore this society has become a half-way house for awakened inquirers. This community now includes thousands of people who form a cultured, lovable class, speaking the English language with elegance and accuracy.

It has been a dream of mine for a quarter of a century to have a real evangelistic center for work among these cultured people, but we have had no building and no missionaries for this exceedingly important work. It is my belief that a genuine movement toward a pure Christianity among this community would favorably influence the cultured classes throughout the whole Indian Empire, and later bring about a Mass Movement at the very summit of India's social scale.

Second, in Calcutta we have a large Indian Christian community, including the students of the Lee Memorial Mission for girls and the Collins Institute for boys, for whom we have no proper place of worship.

It is to meet these two most urgent and vital needs in the very heart of the "premier city of India," having a population of more than a million, that the call comes to erect a Lizzie Johnson Memorial.

I desire to erect such a building as will make ample provision for both these needs and that will be a worthy memorial to Lizzie Johnson, and I believe that the warm-hearted people of the Brahma Samaj and our Bengali Christians will so appreciate the story of Lizzie Johnson's devotion and suffering as will at once secure success.

This building will have to be erected in the very heart of a great city where land is expensive. If I secure by this method an amount sufficient to complete this enterprise —and I believe I shall—a burden that has rested upon my heart for a quarter of a century will be lifted, and a marvelous door of opportunity opened. In any case, whatever is received will be used in mission work in India for a Memorial building to perpetuate the name and influence of Lizzie Johnson.

Copies of the booklet may be had from Rev. James Taylor, 150 Fifth Avenue, New York, to whom all funds should be sent.

INVESTED LIVES

Some men invest their silver and their gold
Where promises the largest cash return,
And count themselves the gainers when the day
Arrives that sees their expectations met.
But other men and women brave and true,
With gold or wanting earth's so valued wealth,
Invest themselves, their thought and love and strength,
With every service they can give through years,
In emprise high, foreseeing what shall come
When time is full, to bless the race of men.
They give their all to make a better world,
To bring deliverance to the burdened lives,
And so to labor that the little ones
Now blighted by earth's woes shall yet be free,
In freedom that shall mean the life fulfilled.
These count investments more than profit-sure
Which bring surcease from any human pain,
And think themselves are fortunate, indeed,
If they but see beginnings of the day—
When years of sacrifice are fully spent—
In which a nobler people shall enjoy
A world made better for their growing lives.
'Tis high investment which these wiser ones
Are making now, as in all ages past,
And sure shall be the glad and great return
Which soon or late shall recompense their faith.

—Leslie W. Sprague.

Hamilton Wright Mabie

The first thing that comes to mind as I think of Hamilton Wright Mabie, so untimely dead at seventy years, is one of his own quotations in his book, "Under the Trees":

> I might call him
> A thing divine; for nothing natural
> I ever saw so noble.

It was thus he impressed me as I extended a shy hand of welcome, in anticipation of a lecture by him before the local Kindergarten Association in October, more than twenty years ago. His approach, his greeting, his every action was that of one who had lived with gods in thought and sympathy at least, and had grown to their divine ways. And the more I was with him the stronger the first impression grew. So full of excellence was he, so companionable in the higher sense, yet so observant and practical and instructive that the short hour passed as on wings, yet not before the world had grown broader and more significant in ways that could not be unheeded or forgotten.

The audience room was filled with appreciative people to listen to him, and many were evidently more or less impressed as I had been. For the crowd it was quite as evident also that he could never be more than half satisfactory at best. For on the platform as everywhere Mr. Mabie's innate refinement of both matter and manner, try as he might to have it otherwise, would always but partially find response in natures that prefer the more obvious if not the sensational. I could see that he tried his best to throw all the more powerful characteristics of the ordinary personality into his effort, and to make the impression that is ordinarily taken for evidence of success. I am sure, however, that what he didn't try to do but what he couldn't help doing struck deeper and more lastingly, and that the silence that was not broken on the part of the audience was evidence of the most abiding result of the conference. "Let us be silent, so we may hear the whisper of the gods," says Emerson. But Mr. Mabie made it evident that he believed in kindergartens and kindergartners and all good and sweet influences for childhood's sake, and we now learn that for more than a score of years he had been president of the New York Association, and that its own fine building had been largely built through his efforts. In this respect as in all others he proved himself to be indeed

> A very parfit gentil knight.

Four years before Mr. Mabie's coming to our locality, I had been given the two volumes of his essays, entitled "Under the Trees" and "My Study Fire," and had found them so delightful that I had secured "Short Studies in Literature," "Nature and Culture," "Books and Culture," and the rest as soon as they had appeared, and likewise always to my supreme satisfaction and profit. I say profit as well as pleasure, for no one can read these volumes attentively without having the very best that is within him stirred to clearer apprehension of the higher truths and the wiser, broader, expression of them in his daily life. Some have said Mr. Mabie's writings are too quiet and sentimental and other-worldly to be of much practical use. But now as ever the idealist must have his day, and

eventually will be followed whether at present acceptable or not. Such chapters as *The Impress of Nature,* or *Greek and Medieval Thought,* found in the "Short Studies"; or as *A Scholar's Dream,* or *The Primeval Mood,* or *The Bliss of Solitude,* in "My Study Fire"; or as *The Open Fields,* or *Earliest Insights,* or *In the Forest of Arden,* in "Under the Trees," are to be read in the right spirit only, and then rejoiced in and responded to until the whole soul becomes transformed into something other than a bundle of insane disparities and futile stirrings after gold that only glitters. As a member of the staff of *The Outlook* his papers easily counted as of the very best that its pages could then offer. Wherever it went there went his beneficent influence to soften and rectify and encourage everything wholesome in human life. Such a statement as the following, for instance—how fruitful of right understanding and of better management of devoloping childhood must have followed its perusal by minds willing to learn: "Everyone," he says, "who has the privilege of being intrusted with the confidences of children knows that the imagination has an equal power with reality over them. They make imaginary or dream worlds, and sustain them by an unbroken faith until the light of knowledge slowly and sadly disintegrates them." Yet how many parents obviously do not act upon this bit of accurate insight, and how many children are wrongly advised and disciplined in consequence! Even the all inclusive devotee of "nothing but Facts Sir," could not satisfactorily hinder the development of little Louise Gradgrind's imagination, try as her father did, nor could she escape being "tired of everything I think," although her father, supported by that wonderful "Bully of humility," the veritable Mr. Bounderley, was so very untiring in dutiful efforts to "educate" her far beyond all probability of being childish, whatever! As for Thomas Gradgrind or his "Bully," and all like them, never could it be said

> There was shed
> On spirits that had long been dead,
> Spirits dried up and closely furl'd
> The freshness of the early world.

What such people mostly dread is "freshness" of any sort; that of a child is apt to be a veritable poison to all their most sacred prepossessions and prejudices.

Whoso would freshen and renew his own spirit unto the shaping presented by his very highest ideals, whoso would commune with a personality all alive with the utmost excellence of human achievement, whoso would escape turmoil and distress and lay himself down in the glow of heavenly grace and sweetness and light, let him read the books of our "gentil knight" many times over, and be glad to his profoundest depths that the author had so many goodly years in which to conceive and write them.

Camden, N. Y. SMITH BAKER, M. D.

Putting it simply, religion is the perpetual re-discovery of that Great Thing Out There. What the Great Thing is goes by all sorts of names, but if you know it's there, and if you remember it's there, you've got religion.—*H. G. Wells.*

THE PULPIT

Genesis—"Beginnings"

A Hebrew Idyl of the Fourth Century B. C. Brought Down to Date

IV.

The Heritage of Children

Sermon Preached December 3, 1916, in Abraham Lincoln Centre, Chicago, by Jenkin Lloyd Jones.

STENOGRAPHICALLY REPORTED BY MISS MAY JOHNSON

For the child we give thanks this morning, Father, for the continued renewal of life through the cradle we bless Thee. For that spiritual revelation of love that Thou hast given us in mother care and father devotion, we thank Thee. Father may we be worthy this inheritance. Hasten the day when the cradle song of the home shall become the home song of the world. Enable us to enlarge the boundaries of our firesides, open our hearts to the love for all our kind, pluck out of our hearts the hatreds that so despoil the world, so desecrate the home, debauch life and profane infancy.

Father may Thy peace come through nobler living, through greater self-denial, through the companionships of love. Amen.

I have gotten a man with the help of Jehovah.
Genesis iv:1.

This Genesis poem notwithstanding, the child came into the world not as the result of a violated law but as a triumph of law. The babe is the full flowering of the law of love. In the child the law of evolution came into full circle. For with the babe came love into the world, disinterested, self-denying, self-forgetting love. With the child came forethought and infinite patience, came ingenuity touched with inexhaustible skill. For the baby's sake the fire was built and preserved on the hearth. For the baby's sake the first blanket was woven, the first shelter erected, the first garden planted and the first cow milked. For the baby's sake the warrior forgot his weapons, ceased his wanderings for a season and stayed at home. For the baby's sake the primitive sword was slowly but surely beaten into a plowshare, and in the hands of the baby the bludgeon, the spear and the javelin became playthings, hobby-horses. The well-being of the child is a barometer by which the progress of civilization is safely estimated.

John Fiske said that the ultimate triumph of evolution came through the prolongation of the period of infancy. Through the lengthening of childhood a greater number of new impressions became possible, experiences unknown to the parent gained a chance to write their impressions upon the responsive tablets of life and to be organized into habits. The prolongation of infancy not only served the larger growth of the child, but it reacted upon the larger wisdom of the parents. They must lay long plans who would provide for the baby that is to remain practically helpless for five, six or more years, and longer plans still for the development of the spirit that is embryonic, plastic, unformed and susceptible up into the majorities, which belong somewhere up in the twenties, for the growth of civilization has prolonged the period of spiritual infancy as well as that of physical infancy.

The study of the child introduces us to the later triumph, or at least the groping towards it of co-operative man. Let us spend a moment in thinking of the growth of this child anxiety.

On the 18th of December, 1887, just about twenty-nine years ago, a sermon on "Not Institutions but Homes" was preached from the pulpit of All Souls Church in the old building across the way, now gone. There was present at that service Mrs. Wirt Dexter, who sent up word by the usher that she would contribute a hundred dollars to the agitation for better legislation in the interest of children, and when I announced the gift the responsive hand of L. J. Lamson went up, and he said, "I will give another hundred." With the money thus obtained we sent George Shibley to Springfield to advance the cause of child legislation. While there he started out on his apprenticeship in the interest of civic welfare which he has kept up for many years now in Washington. He spent much of that winter in Springfield in trying to bring about better legislation in the interest of the dependent child. The next year he was there again, finding then, as I remember, more response from "down state" voters than from those belonging here in the city of Chicago.

Not much was accomplished outwardly at that time, but the Illinois Juvenile Court Law, the first of the kind ever enacted anywhere, was passed in 1899, twelve years after our first attempt at child legislation. The Society for the Prevention of Cruelty to Animals was organized by Bergh in 1866, but the organization of the National Child Labor Committee, which is the most efficient organization in the interests of children, was not organized until twenty-eight years after that, in 1904. In 1912 Julia Lathrop was appointed guardian of the children of the nation, and the Children's Bureau became a part of the Department of Labor. In the year 1916 the Federal Child Labor Law was enacted, the one glow-point on the dark horizon of that year. And it may be that history will record this as the greatest achievement of the present incumbent of the presidential chair. These laws may well stand for the high-water mark reached in the statute books of our country and they are but a prelude to the larger things that are to come.

It is true that the Federal Child Labor Law has taken a hundred and fifty thousand children under fourteen years of age out of a dire slavery that darkened their present and crippled their future; but we are reminded by Mr. Lovejoy, chairman of this Child Labor Committee, that there still remain in the United States 1,850,000 children under fourteen who are at work for wages and subject to the incomplete and contrary dictation of the various states entirely beyond the reach of Federal legislation. There are thousands of cotton-picking children in the South, and beet-sugar toilers in Colorado, and thousands more in the so-called street industries, which cripple their growth and menace the nation with illiteracy. Protection against these dangers is the real preparedness that must be entered upon by our country if it is to command respect from without and to achieve competency and efficiency within. The greatest menace of the Republic, as of other Powers, comes from within and threatens the youths of our country.

Many years ago Macauley said on the floor of the English House of Commons:

> If ever we are forced to yield the foremost place among commercial nations we shall yield it to some people pre-eminently vigorous in body and mind. Our overworked children will become feeble and ignoble men, the parents of more feeble progeny.

The Child Labor Committee of which I have spoken, in one of their effective bulletins, offers this significant diagram of the vicious circle as related to childhood. Here are Childhood, Illiteracy, Low Wages, Bad Housing, Disease and Poverty, following one another in an endless circle, an unbroken chain of weakness and degradation. It matters not where you enter that circle, whether it be at "Poverty," "Bad Housing," or "Low Wages," it always lands in the other attendant viciousness. We never can tell where it starts, still less can we tell where it ends. It is a wicked circle. Put an American child into that circle anywhere and it is likely to go the round.

Child welfare, then, is the life problem of the nation and the right motherhood means the progress of the world.

In the Massachusetts factories no child under fourteen is permitted to compete with the father's wage and there the father's wage continues to increase until it reaches its maximum of eighteen cents an hour for the average operator between the years of forty-five and fifty. In the South children between the ages of ten and twelve have been allowed to enter the mills competing with their fathers, whose maximum wage is reached at twenty-five years, and at the low rate of thirteen cents per hour. Children who leave school early inevitably land themselves and their parents in low wages.

Pathetic illustrations are used in some of these bulletins of the Child Labor Committee. Here is a beautiful up-to-date, three-room schoolhouse, erected in Colorado, built according to the latest plans. But only the teacher and a little squad of cripples, a few girls, not over eight or ten in number, are there to occupy the entire building because the children in that part of Colorado are in the beet fields or occupied in the industries connected therewith.

The figures, which are available to anyone who will ask for them in Miss Lathrop's office in Washington or Mr. Lovejoy's office in New York, show how tardy we are in recognizing the sanctity of child-bearing and the economic value of the child when born. We have rigid laws, reasonably well enforced, looking towards the preservation of the health of pigs and saving our cattle from epidemics; the state is ready at the call of any breeder of cattle, pigs or sheep, to give unpaid service along these lines, but in the year 1913 fifteen thousand women died in the United States from preventable and curable diseases in child-bed. During the same year the death-rate from child-birth was only a little lower than that from typhoid fever. There were more preventable deaths among women from fifteen to forty-four years from that cause than from any other malady to which women are subject. And the death rate is higher among colored people than among white, and higher among the country people, where the conditions of life are presumably easier than in the city. This may be because the former are farther removed from the resources of science, the

efficient service of competent physicians and trained nurses.

Out of fifteen great powers of the world, this country stands fourth in its mortality list, Sweden, Norway and Italy all having a notably lower death rate than the United States. This goes to show either ignorance or gross carelessness on our part.

Julia Lathrop has tried to institute a Baby Week in the United States one week in the year to be devoted to the investigation and development of the child. Her fourth annual report is now on the press and not available, but in her third report she stated that one baby in eight born in the United States dies before it is a year old. Only six states in the Union have provision for child hygiene in connection with the Board of Health. Miss Lathrop pleads for a baby station in every county, a health-teaching center where expert advice in the care of babies may be obtained, for there are many such centers where careful provision is made for much less important interests. Infant mortality in New Zealand is only half as great as it is in the United States. Does this mean that an American baby is less valuable in the conception of the state than the New Zealand baby is?

We rejoice with great joy over the triumph of the Federal Law that excludes all children under fourteen from interstate industries. But this is only a challenge for the greater work to be done. The object of the Child Labor Law is to bring about a more properly balanced normal development and to give the public schools a chance to do their work.

In Illinois alone there are 52,901 children employed under the age of fourteen. Upwards of 23,000 of them are in the agricultural pursuits which take the children away from home, and 10,000 of them are in dangerous mechanical industries.

This Federal law which has released 150,000 children calls for further legislation to protect the 1,850,000 other children already referred to.

The standards aimed at by the National Child Labor Committee, and I believe realized in this national law, are a fourteen-year limit for boys and an eighteen-year limit for girls in street trades, also a sixteen-year limit in dangerous occupations, a twenty-one-year limit for night messengers, an eight-hour a day limit for children under sixteen, and no night work of any kind for children under sixteen. No children will be allowed a permit to enter a wage-earning employment until they have reached the sixth grade attainment or its equivalent in the public schools.

One of our own poets, Carl Sandburg, in his book of "Chicago Poems," has shown the question to be one of morals and religion as clearly as it is one of economics. He writes:

> Of my city the worst that men will say is this:
> You took little children away from the sun and the dew,
> And the glimmers that played in the grass under the great sky,
> And the reckless rain; you put them between walls
> To work, broken and smothered, for bread and wages,
> To eat dust in their throats and die empty-hearted
> For a little handful of pay on a few Saturday nights.

All this brings us to the consideration of a few fundamental fallacies, so proved by science and experience, which still overhang the rarest product in nature, a child, the highest asset of a nation.

The old Spartans once offered a hundred of their distinguished citizens to be held as hostages if the enemy would only release the fifty Spartan youths they held, feeling that fifty lads, husky and strong, with their future before them, were worth more to the state than a hundred men with their achievements behind them, however great their fame.

A child has a right to be well born, has a right to be well fed, has a right to be well clothed, has a right to a training, and lastly has a right to love. But before we can secure to the child these rights we must correct certain false theories upon which we are working at the present time.

We have overworked for the child the problem of heredity. We have under-estimated the value of the post-natal influences that enter into the life of a man. If it is a question of race-horses, blood will do, but even there training is necessary. But if it is a question of a human being blood tells again, but training more and environment still more.

Another fallacy still more malignant is that the physical environment of the child determines its destiny, that its primary needs are physical and not psychical. How many go on the theory that the dear one must be so hedged in with plenty that the body may never grow hungry or shiver for the want of clothing. Oh, we must "take care of the darling." Fathers work themselves into a premature old age that they may save their children from hardship. They want their boys to begin where they left off. The truth is that physical surroundings are important but not of first importance.

Let me give the testimony of Charles Wagner, the Parisian preacher whom we love, in that classic of his on "The Simple Life":

> Neither happiness, nor brotherly love, nor power for good, has been increased by the mere increase of material plenty. Our needs have grown with our resources. . . .
>
> It is not the woman with one dress who asks most insistently, How shall we be clothed? Nor is it those reduced to the strictly necessary who make most question of what they shall eat tomorrow. . . .
>
> Never has hunger driven men to such baseness as have envy, avarice and thirst for pleasure. Egotism grows more mal-efficient as it becomes more refined.

In the same line Herbert Spencer, one of the greatest teachers the world has ever known, says:

> I detest that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In this politico-economic ideal of human existence there is contemplated quantity, not quality. Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. A prosperity which is exhibited in Board-of-Trade tables, year by year increasing their totals, is to a large extent not a prosperity but an adversity.

No man took a wider view of human history than did Herbert Spencer. Perhaps no man who has written in English has been more competent to speak.

This suggests another fallacy, and that is that the psychical environment is largely invested in the intellectual life of the child. The assumption is that if you only know enough you will be happy. If you only tell the child the consequences of violated law, he will avoid the fire. Much of this talk about "eugenics," this agitation of the "sex question" and the education of the child on these subjects often goes wide of the mark. The child knows too much already. Children know the equivalent of all there is to be known. If not, it can be readily imparted. Notwithstanding all this agitation many of the very teachers go about tainted with sexual corruption. Not knowl-

edge, no, but something higher and rarer. Call it conscience, call it emotion, something that moves the character by a divine preoccupation; a holy impulse that drives the child towards earnestness. You cannot keep a girl pure by keeping her indoors. You cannot build an iron fence high enough to keep temptation from your family circle. Hear Herbert Spencer again:

It is assumed that when men are taught what is right they will do what is right; that a proposition intellectually accepted will be morally operative, and yet this conviction is contradicted by every-day experience. . . .

In presence of multitudinous schools, high and low, we have the rowdies and the Hooligans, the savage disturbers of meetings, the adulterators of food, the givers of bribes and receivers of corrupt commissions, the fraudulent solicitors, the bubble companies, and yet the current belief continues unweakened, that if you only inform the people all will be well.

Mr. Spencer continues:

The refusal to recognize the futility of mere instruction as a means to moralization is most strikingly shown by ignoring the conspicuous fact that after two thousand years of Christian exhortations uttered by a hundred thousand priests throughout Europe, Pagan ideas and sentiments remain rampant from Emperors down to tramps. Principles admitted in theory are scorned in practice. Forgiveness is voted dishonorable. Insult must be wiped out by blood. . . .

And in international affairs, the sacred duty of revenge, supreme with the savage, is supreme also with the so-called civilized.

And in another connection the same great teacher adds:

A society, wicked in the extreme, may be formed of men, who, in keenness of intellect, rank with Mephistopholes. And, conversely, though its members are stupid and unprogressive, a society may be full of happiness if its members are scrupulously regardful of one another's claims and actively sympathetic.

So, without abating one whit of my interest in or my expectation from all these regulations of state and nation, it is only a recognition of the larger family obligation, the final destiny of the whole community, which is the commonwealth and the state.

There is a certain shrinking in certain quarters from what is called paternal government. Spell a little differently and call it parental government, and you have put in one word the method of progress, the fundamental basis of democracy, the demand of progress.

So again, without abating our interest in any of these governmental attempts, it still remains for some fresh leadership, some commanding statesman to force upon the attention of the would-be best people, the favored fathers and mothers, the products of prosperity and the creators of prosperity, the gruesome truth that they may be but contributing to the degeneracy and laxity of their own children if they limit their activities towards welfare on the theory that the primal needs are physical and not psychical, and that the means of child development can be procured with dollars and cents.

We must begin farther back and ask, What are the forces that will train the conscience, conquer the idle, touch the spiritual life of our children? We dare not trust physical conditions without thought. We do not permit our children to eat haphazard whatever comes, whether it be cheap candy or too much turkey. Here parental anxiety steps in and directs, selects and controls. But what about the rarer food of the mind? What about the nourishment of the spirit?

The marsupial, of which the kangaroo is the highest type, and of which the opossum is our American type, represents a half-way link between the egg-laying animals and those which give birth to living offspring. The marsupials come into the world in such a helpless condition, so unformed and undeveloped that the parent has to be provided with a pouch in which the little ones are placed for further nourishment and protection looking towards efficiency. If we could only realize that every child born to woman is a spiritual marsupial, that the mental machinery is even more crude and undeveloped than the physical machinery, and that unless it is fed, through parental wisdom and care, with those things that develop the spirit, enkindle the ambition and strengthen the will, they are turned out orphans with living fathers and mothers.

My plea in this connection is simply that we harken to the verdict of science, profit by the experiences of the twenty-four centuries that have elapsed since the poet wrote the idyl of Genesis, and try to bring the child down to date.

We are raising spiritual marsupials on the avenues and the boulevards. We are leaving our children, those who have escaped the workshop, the mill and the sweatshop, to the caprice of a still more dangerous condition. Grim as is the situation of the over-worked child, he has a better chance and is a nobler asset to the nation than the under-worked, over-fed child of selfish luxury with the silver spoon in his mouth. Believe me, this nation of ours, no more than any other nation in history, is going down from the stern demands of poverty; it is menaced rather by the luxuries of life and the fallacies that go therewith. What a low conception of the child's nature on the part of the parents is that which makes them more attentive to the selection of his dancing teacher than to that of his Sunday School teacher, more willing that the child should be fed on the last movie than upon the productions of the great masters in any of the arts, or in life.

We should demand much for the child, who comes in the fulness of time, the rarest blossom on the tree of life.

I end as I began and say that the child brought love into the world, organized, effective, systematic love, which was eventually expressed in institutions and incorporated through law.

Washington Gladden, in the last issue of the *Independent,* came back to revise the writer who had interpreted him as saying something to the effect that love is an element in the law of life. The "grand old man" of Ohio said, "Love *is* the law of life." Hard, cold science justifies this statement. *Love is the law of life,* the law that has lifted man onto his feet and left his forearm free to nurse a baby and to work for the child. Love *is* the law of life; hatred is the law of death, and it has been killing peoples, and nations, and civilizations throughout the slow rounds of the centuries, while the law of life, love, is slowly and surely working its way through these mighty institutions.

Julia Lathrop, whom I have called the "childless mother of motherless children," is the most important member in the cabinet of the President if he and we but knew it, for if the problems of her department are well administered, there will be no problems further along. A "Department of the Interior" that neglects the baby is wasteful of the most valuable asset of the nation. Of what use are the other departments,

army, navy and postoffice included, if we are negligent of the life and growth of our citizens? The baby stands for the fruitage of the law of love, which is the law of life, and the well being of the child is the condition of progress, the measure of our civilization, the test of our humanity.

With this conviction in our hearts, may we each go forth to live more loyally, to love more heartily, to serve more faithfully, forevermore. Amen.

Benjamin Franklin Trueblood

(Continued from last issue.)

Is an imposing statue of William Penn to be placed on the top of the tower of the Municipal Building in Philadelphia? Then William Penn's most illustrious living successor must tell about "William Penn's Holy Experiment in Civil Government." Is a tablet to be unveiled to John G. Whittier in the Hall of Fame? Then the Secretary of Peace must discourse on "Whittier, the Poet of Peace."

It was always a joy to listen to Dr. Trueblood in public address. Some quaint phrase or humorous story would put the audience in responsive mood. Then, in earnest, honest, pleasing tones, the argument would be unfolded with such sweet reasonableness and manifest sincerity as often to produce surprising results. There was not a particle of "spread-eagleism" in his delivery. He was simple, natural, transparent, true. But his command of facts was so comprehensive as to be irresistible.

Out of his *Advocate* articles and his public addresses and lectures grew Dr. Trueblood's permanent books and pamphlets. Many of the addresses which we have already mentioned were printed in the *Advocate* after their delivery, and then republished in pamphlet form. These pamphlets were run through edition after edition, until the circulation mounted into many thousands of copies.

Although our peace prophet wrote much, I should not regard him as a rapid composer. He was too careful and conscientious to be a fast writer or to "multiply words without knowledge." His writings are packed, meaty, severely unadorned. Consequently he had to work hard and travail intensely in giving birth to his literary offspring.

A few words should be said concerning Dr. Trueblood's attendance at peace congresses and conferences and certain other travels. Because of his facile use of the French, and his ability to speak German and read Italian, he was a useful and valued member of the polyglot pacifist assemblies. Let us first mention the international peace congresses. Of these he was present at and took an active and important part in the following: London, 1890; Berne, 1892; Chicago, 1893 (he organized this, was chairman of its program committee, and edited the report); Antwerp, 1894; Hamburg, 1897; Paris, 1900; Glasgow, 1902; Rouen, 1903; Boston, 1904 (a large share of the burden of organizing this fell upon his shoulders); Lucerne, 1905; Milan, 1906; Munich, 1907; London, 1908; he went to Stockholm to attend the congress in 1909, but the congress was postponed after he had started; again he went to Stockholm in 1910, and was present at the congress of that year; a congress was planned for Rome, 1911, which was not held; whether he went to the Eternal City to attend the peace congress or not I do not recall, but he was present at Geneva in 1912, and this was his last international congress. Thus it appears that during the years of his active secretaryship he missed only the Budapest congress of 1896 (his absence being due to an accident and injury), and Monaco, in 1902. At the Seventeenth Universal Peace Congress, which was held in London in 1908, Dr. Trueblood was a member of a deputation, composed of the leading pacifists from the various countries of the world, which waited upon King Edward VII and was received by His Majesty.

Dr. Trueblood was present at The Hague during the First Hague Conference of 1899. He made a trip to Cuba soon after the close of the war between the United States and Spain. The last-named trip was partly in the interest of the Friends' contemplated missionary and educational work in Cuba.

In biographical cyclopædias we find Dr. Trueblood classed as a publicist. Well did he deserve such classification. As early as 1893, at least, he was elected a member of the International Peace Bureau at Berne, the world clearing-house of the various national peace organizations. He was also a member of the International Law Association, and in 1905 was elected a member of the executive council of said body. In 1903, at Antwerp, he read a valuable paper before this same association, giving a list of the international congresses and conferences of various kinds which had been held between 1815 and 1902. He was one of the earliest members of the American Society of International Law, attended and participated in the society's annual meetings, and wrote an excellent article for the society's quarterly, the *American Journal of International Law*, entitled "The Case for the Limitation of Armaments."

Thus, from the time Dr. Trueblood succeeded Secretary Howard in 1892, until he was first stricken, on June 7, 1913—yes, until he laid down his active secretaryship, on May 7, 1915—he was no unimportant factor in the stirring events of a stirring quarter century. During those years he not only witnessed and opposed and lamented the ominous expansion of the United States Navy, the war with Spain and with the Filipinos, the Boxer outbreak in China, the Boer war, the Russo-Japanese war, Imperialism, Rooseveltism, Preparedness, and the present European welter; but also it was his privilege to behold, with gratitude and joy, as he stated in his letter of resignation, "the organization of nearly all the peace associations, more than six hundred in number; the holding of twenty international peace congresses and numerous national peace congresses; the development of the Interparliamentary Peace Union, with its annual conferences; the holding of two Hague Peace Conferences, and the establishment of the Hague Court; the increasing number of peace and arbitration treaties; the establishment of the Noble Peace Prize Foundation; the organization of the Association for International Conciliation; the inauguration by Mr. Albert K. Smiley of the Arbitration Conference at Mohonk; the creation by Mr. Edwin Ginn of the World Peace Foundation; by Mr. Carnegie of the Carnegie Endowment for International Peace, and, more recently, of the Church Peace Union; the establishment of the American School Peace League, and many similar organizations."

In 1911 Dr. Trueblood persuaded the American Peace Society to make the daringly radical innovation of transferring its headquarters from Boston to Washington, D. C., in order that the society might truly become national in its scope and constituency.

Long years of steady pushing came to fruition in the addition of an Assistant Secretary, then a Field Secretary, then a Pacific Coast agent, then a South Atlantic States Agent; then departments were organized and departmental directors appointed, and State and city branches multiplied; so that when he submitted his resignation the society could report five great co-ordinated departments with offices, thirteen affiliating and co-operating societies, thirty-four branch societies, twenty-one sections, and twenty-five new societies in process of formation.

At the annual meeting of the society in May, 1915, Dr. Trueblood laid down the burden of the General Secretaryship, and was elected Honorary Secretary. On this occasion a "Statement of Appreciation" was heartily adopted by the society. (See *Advocate of Peace,* 1915, page 138.) After laying down his active secretaryship, he returned with his family to his home in Newton Highlands, Mass., where he died on the 26th of October, 1916. His body is laid to rest by the side of his little son who died in infancy, at Wilmington, Ohio.

If true greatness means a desire and determination to uplift and bless humanity; if it means large and wise plans for the carrying out of such a benevolent purpose; if it means lifelong service unselfishly rendered, then does and shall Benjamin Franklin Trueblood rank high among the permanently great. He was a wholesome, many-sided, great-minded man, open to and in heartiest sympathy with every moral reform. He was not a one-stringed fiddler. Anything that would help forward civilization he was ready and glad to support and advocate. He was as sincere and simple as a child. Contrasted with his single-minded, almost single-handed, and sublimely courageous battle for a better humanity, for happier homes, for higher morals, for straight thinking, how cheap and superficial seems the heroism of militarism!

The Advocate of Peace. *Charles E. Beals.*

THE CENTRAL I.

O little self, within whose smallness lies
All that man was, and is, and will become,
Atom unseen that comprehends the skies
And tells the tracks by which the planets roam;
That, without moving, knows the joys of wings,
The tiger's strength, the eagle's secrecy,
And in the hovel can consort with kings
Or clothe a god with his own mystery:
O with what darkness do we cloak thy light,
What dusty folly gather thee for food,
Thou who alone art knowledge and delight,
The heavenly bread, the beautiful, the good!
O living soul, O god, O morning star,
Give us thy light, forgive us what we are!

From High Tide. *—John Masefield.*

Among the New Books

CARRIBEAN INTERESTS OF THE UNITED STATES. Chester Lloyd Jones. New York: 1916. D. Appleton & Co. 8vo, pp. x, 379. Price, $2.50 net.

This is one of the most important and interesting books of the year. It deals with an important region and it deals with it from the way in which it stands related to ourselves. It is thoughtful, carefully developed and well presented. It recognizes the seriousness of the problems it uncovers and is free from hypocrisy. The Carribean region is more closely connected with us than with any other part of the world and its concerns nearly affect us. It includes colonies of three European nations; it includes our island, Porto Rico; it includes Cuba, in the shaping of whose policies we have had an active share; it includes the negro republics of Santo Domingo and Haiti; to it belong those vast areas known as Venezuela and Colombia; Panama and the five Central American republics form a part of it; so does Yucatan, which for various reasons just now gives us concern. Throughout this vast region, life and language, blood and attitude differ fundamentally from our own. Yet our interests there are very large and are bound to increase. Geographically united to us, it is a region of great potential wealth, where exploitation is sure of large return. Professor Jones shows how military, political and commercial reasons unite in making it of vital significance to us. Financial interests constantly tend to bind us more closely together. We have been driven to assume some degree of oversight of its various national elements. Either we must abandon our Monroe Doctrine or must continue the career of interference upon which we have embarked. Few realize how much we have already interfered in Carribean affairs. We own Porto Rico; we freed Cuba and have intervened in her matters and claim legal right to intervene at any time we please; we have negotiated for the purchase of the Danish islands. So much everyone knows. Not everyone knows so well how much we have intervened in Santo Domingo, in Haiti, in Panama, in Nicaragua. Mr. Jones mentions the fact, amply illustrated in his book, that "during the last five years the United States has been in active negotiation for the creation of protectorates. . . ." What is the actual status of Santo Domingo today? Is she an independent, a sovereign, nation? How about Panama and Nicaragua? And how long will Colombia and Venezuela and Mexico be granted a legal right to manage their own affairs? After all, this is not a local question. We are blinded to the bearings of conditions by our vast financial interests, by "manifest destiny," and we cloak our performances under the title of the Monroe Doctrine. But the question is, however, the same upon which we express ourselves so readily and so nobly as to Europe. How about Holland and Belgium? How about little nations anywhere? What population must a nation count, what area in square miles must she own, to have a right to national existence? Is Mexico more dependent upon us than Holland on Germany? Just how much dependence warrants interference? Mr. Jones wastes no time on ultimate questions. His facts are important and are finely marshalled; he does not shut his eyes to problems, but he is not called upon to discuss rights; he no doubt forecasts the future.

FREDERICK STARR.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR..... JENKIN LLOYD JONES
ASSISTANT EDITOR..... EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred V. Hawley, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

FREDERICK STARR GONE AGAIN

Frederick Starr of the University of Chicago plans to leave for the Orient at the end of the present Quarter. He will be at Seattle from January 1 to 5, giving addresses before the Chamber of Commerce and the State University of Washington. Sailing from Seattle on January 5, by the *Yokohama Maru*, he should reach Yokohama on January 22. His planned work will continue that already begun, and he hopes to complete several studies. After some days at Tokyo he may revisit the island of Yezo, to study certain features of Ainu culture. Returning to Tokyo, he will soon leave for the islands of Shokuku and Kyushu, where the remainder of the winter will be spent. Among the special subjects to be investigated in Japan are shrines of peculiar type, ceremonials both Buddhist and Shinto, tattooing, rebuses, etc., etc. In Buddhism the Shingon, Jodo, Zen, and Nichiren sects will be especially examined. Three months will then be spent in Korea, where work will be continued upon his *Handbook of Korean Ethnography* and upon the collecting of objects upon which it will be based. He will completely overhaul his material in the way of Korean riddles and proverbs and put it in shape for publication. He plans to complete his visits to the Diamond Mountain Monasteries. Returning to Japan he will witness the Summer life and make the ascent of Mount Fuji. During this period he hopes to prepare a synoptical presentation of Shinto, and to finish the little book on Japanese symbolism that has long been in preparation. With the approach of Autumn the expedition will turn southward to Sian and Cambodia, where the remaining time will be spent. In Siam southern Buddhism, *hinyana*, will be observed for comparison with the northern Buddhism, *mahayana*, of Japan and China. In Cambodia the famous ruins of Brahmano-Buddhist temples will be visited. The photographic results of the expedition should be important. Several cameras are to be taken, and Mr. Hambel Maebashi of Tokyo will accompany the entire expedition as official photographer. Professor Starr plans to be absent a full year, returning to the University for service in January, 1918.

OBSERVE CHILD LABOR DAY!

"A written law" says Mr. Owen Lovejoy, of the National Committee on Child Labor, "is a prescription, not a recovery."

He is speaking of the new child labor law. The rapidity of the recovery in this case will depend upon the zeal with which the prescription is applied by the community.

But even with the law rigidly enforced everywhere, only 150,000 children come under its protection. Nearly two million are untouched, and no federal law can reach them, for they are wards of the states.

"From the beet fields of Colorado," says Mr. Lovejoy, "from the berry fields of New Jersey, Maryland and Delaware, from the onion beds of Ohio, from the tobacco fields of Kentucky, and from the hot cotton fields of Oklahoma and Texas the cry of the children ought to make itself heard."

This is the ordinary situation, even after the 150,000 children now under the protection of the Federal law have been taken out of the ranks of labor. But the extraordinary situation caused by the war has called into the war industries twice the usual number of children under sixteen. In Massachusetts alone, several cities have doubled the number of working children in the past year.

Moreover, one of the first places in which to look for child labor now that the mine and mill and factory have yielded up their hold on many little lives, is in your own neighborhood. Children may be working for your baker, for your grocer, or for your milliner. From some of them you get your newspaper, and others black your shoes.

This is no time therefore to forget Child Labor Day, but a time to get a fresh grip. "Our work has been a failure," says the Committee, "if American intelligence thinks it is finished. It has only begun."

Observe Child Labor Day, January Twenty-eight!

Send to the National Child Labor Committee, 105 E. 22nd St., New York City, for information and help. There are three days to this season of atonement this year—Saturday for the Synagogues, Sunday for the churches and Sunday Schools, and Monday for the clubs, schools, colleges, unions and other organizations.

HARRY F. WARD.

GREGG SHORTHAND
Makes the Most Efficient Stenographers

It is easy to learn, rapid and legible. It is America's standard shorthand, taught in more schools than are teaching all other systems combined.

Gregg trained stenographers get the better class positions where skill and ability are valued at their true worth. All who complete our course secure good positions. In fact, there are always many more calls for our graduates than we have students.

DAY AND EVENING SESSIONS
Start Any Week—Progress is Individual

Gregg School is located on Michigan Avenue, corner Madison Street, overlooking beautiful Lake Michigan. All rooms are light, airy, attractive, splendidly equipped and arranged. It is a select school, distinctive in its methods, furnishing a service that is unequaled for its excellence.

Call at office, write or telephone, Randolph 6040, for illustrated catalogue

GREGG SCHOOL
6 North Michigan Avenue Chicago, Illinois

A NEW WORK FOR THE COLLEGE BOY.

Some weeks ago the papers were full of items from the Pacific Coast to the effect that the girls in the Leland Stanford Junior University were to be given lessons in housekeeping, home-making, buying, and all phases of housewifery. The comic papers, who take up everything in such an unsympathetic way, found it an opportunity to inquire whether the girls had husbands, and the management of them, thrown in with the course. And others wished to know if any particular means had been devised whereby each girl might have a certificate of proficiency at saving money to show her suitors for the purpose of facilitating proposals. For surely such a document would command respect.

Now, according to the Brooklyn *Citizen*, the far West has come out again with a new activity, this time for the men in the college. They are already learning what it means to bring up children, we are assured, and it was started voluntarily by one of the Greek-letter societies at the University of Washington. The account tells us:

Playing daddy to homeless waifs is the newest stunt of University of Washington fraternities.

It started with Clarence Eckberg, five years old, adopted by the Sigma Nu fraternity in a burst of big-brotherly sentiment.

They found Clarence in a children's home, took him to the Sigma Nu chapter-house, washed him, fitted him up with new clothes, gave him the squarest meal on record, and made him about the happiest kid alive.

At dusk the sleepy, contented youngster smiled at his twenty-five "fathers and brothers in one" and informed them that he was used to going to bed at eight.

About fourteen helped him into his nightie and tucked him into his own bed in a corner of the large air-room.

As the lights were turned out a plaintive, boyish treble began to recite, "Now I lay me down to sleep."

And big "Si" Noble, four years a "football rough-neck" and noisest in the fraternity, looked thoughtful for the first time in his life.

Pledges were made that "Son" would be given a proper bringing up. And the spirit of these pledges, carried out rigidly and tenderly, has wrought a revolution in fraternity chapter-house life.

Prof. Edward M. Meany, Washington's venerable historian and a member of Sigma Nu, said of the adoption, "It is one of the finest things I ever heard of. I believe this act really means a big step toward new and vital service in the lives of collegians."

When "Son" sings "Bow Down to Washington," the U. of W. campus song, the smoke in their pipes is very apt to get in the eyes of his twenty-five "daddies."—*The Literary Digest.*

Love for the Battle-Torn Peoples

BY

JENKIN LLOYD JONES

In its attractive binding of scarlet and tan, carrying the message of human brotherhood of the Prince of Peace, and containing numerous well-loved poems, in addition to the sympathetic study of each nation's gifts to civilization, this book is peculiarly desirable for Christmas giving.

Among the poets whose work enriches its pages are E. B. and Robert Browning, Helen Gray Cone, T. A. Daly, Oliver Wendell Holmes, T. Rama Krishna, Percy Mackaye, Robert Schauffler, and Sara Teasdale.

A FEW COMMENTS

It is a splendid piece of work and I hope it may reach a large audience.
PROF. ARNOLD B. HALL,
Sec'y Wis. Peace Society.

I thank you very much for sending me Mr. Jones' attractive new work; we have begun reading it at Chicago Commons Vespers, so that all may share the pleasure it is giving me. GRAHAM TAYLOR.

I read the articles as they appeared in UNITY, and rejoice over having them in book form. L. E. STEARNS, Milwaukee,
Library Expert and Lecturer.

Am going to have my pupils in geography use your book for each country as they come to it. A CHICAGO TEACHER.

The writer presents his argument in terms of both seer and scientific observer; the big hopes and glowing diction of poet and prophet are balanced by common sense and rational induction.
—Chicago Post.

I take great delight in dipping into the book. What a high intellectual and moral level it attains! I am astounded at the knowledge it reveals and the sympathy it manifests. With its spirit, war would have been impossible. REV. JAMES G. TOWNSEND,
Jamestown, N. Y.

I read some of these noble addresses when they first appeared, and I am particularly glad to have them in book form.
RABBI STEPHEN WISE.

I sat up into the wee small hours, reading with increasing interest, and wondering how the author did it. Sleep demanded its toll before I had finished the last two chapters. I cannot find words to say with what joy I read those last pages on the following morning.
REV. ARTHUR WEATHERLY,
Lincoln, Neb.

I have read your charming little book and am in hearty sympathy with all its utterances, as real Christians must be.
JAMES M. WHITON,
New York City.

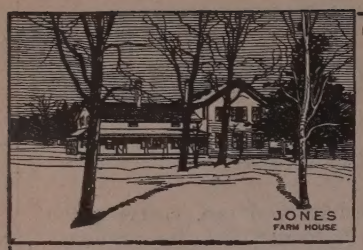
Your fine-spirited little book of love has done me good and I am sure will help in the most important of all works just now—the creation of just and kindly feeling. REV. WM. P. MERRILL,
Brick Presbyterian Church, New York City.

FOR CHRISTMAS GIVING AND TO STUDY AND PEACE GROUPS, A SPECIAL PRICE OF 50 CENTS PER COPY WILL BE MADE ON LOTS OF TEN OR MORE.

Price, per single copy, 75 cents.

UNITY PUBLISHING COMPANY

700 Oakwood Boulevard CHICAGO



JONES Dairy Farm SAUSAGE

Thirtieth Season

MILO C. JONES
JONES DAIRY FARM
Ft. Atkinson, Wis.

IT is *economical*—there is little or no waste. It is *good food value.* It is *appetizing* to the most fastidious.

This is our 30th season in the manufacture of Jones Dairy Farm Products. Your grocer will tell you of our prices and times of shipment.

Be sure that it's Jones.

OAKLAND Motor Livery

Telephone { Oakland 100 / Drexel 1288-1289

1049 E. 43rd Street
821 E. 39th Street

LIMOUSINES FOR HIRE

NOTE OUR RATES
Lowest in Chicago

ONE PASSENGER

First Half Mile	$0.40
Each Half Mile Thereafter	.10
Each Hour Waiting Time	.80

EXTRA PASSENGERS

For Each Passenger Above One, For the Entire Trip, Extra	.10

Let us hear from Lincoln Centre If it Pays to Advertise

It's a "Case" of Necessity

Your job will be set right and printed right at the

OAKLAND PRINTING SHOP

743 E. 39th Street
Phone Kenwood 6535

1902—One Wagon
1911—10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

BISSELL LAUNDRY CO.

Phone Douglas 1003
653-59 39th Street

"Messages for the Times" No. 3

The Challenge to America

AN ADDRESS BY
ARTHUR L. WEATHERLY
Member Ford Peace Party

SENT FREE ON REQUEST

Free Religious Association of America
GEORGE GROVER MILLS, Secretary
130 Boylston Street - - Boston

Schumann & Company

CLEANERS OF
Fancy Gowns
and Kid Gloves

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk :: Cream :: Butter :: Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK